

# Speculum Sophicum Rhodotauroticum

The Mirror of Wisdom of the Rosicrucians

in English with Commentary



Theophilus Schweighardt

Cover design and layout by Paul Goodall,

The illustration of the House of the Holy Spirit on the cover  
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Speculum S<sup>o</sup>phicum  
Rhodostauroticum

1618

*The Mirror of Wisdom  
of the Rosicrucians*

Theophilus Schweighardt  
(Daniel Mögling)

English translation  
by Donald Maclean  
1984

and Commentary  
by Paul Goodall F.R.C.  
2003  
(Revised 2016)

*Rouse, rouse thine ears.*

*Whosoever hath ears to hear with, let him hear.*

*Whosoever hath eyes to see with, let him see.*

*Whosoever hath a tongue to speak with, let him speak.*

*And proclaim the almightiness of the All-highest.*

*(From Chapter III of The Mirror of Wisdom)*

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*Rosicrucian Temple and Spiritual Alchemy*  
after Adam McLean's coloured versions.

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from the *Hermetic Journal*, 1984.

# THE COMMENTARY



THE ROSICRUCIAN BROTHERHOOD first came to public prominence with the publication of three texts known as the Rosicrucian Manifestos in 1614, 1615 and 1616. These were the *Fama Fraternitatis*, *Confessio Fraternitatis* and *The Chymical Wedding* respectively. However, there was another supplementary text that appeared in Germany two years later in 1618, written by one Daniel Mögling (in the previous year, 1617) using the pseudonym 'Theophilus Schweighardt'. It was entitled *Speculum Sophicum Rhodo-Stauroticum* ('The Mirror of Wisdom of the Rosicrucians').

This manuscript was in the form of a tract (of around 25 pages<sup>1</sup>) with an introduction and three parts, which progressively reveal the nature and workings of the Rosicrucian College, often in a veiled manner (even though it purports to be a clear exposition of its subject). It achieves this by the use of symbolic imagery combined with a commentary. Throughout, the author emphasises the spiritual life of the aspirant and the work of the Rosicrucians as an inner quest to attain to the highest level. It also has Christian overtones that are in keeping with this period in European history.

## Title page

The first thing that the reader encounters is the title page.<sup>2</sup> This looks very elaborate but is no mere decoration to embroider the work. Taken as a whole it captures the essence of the pronouncements given in the preceding manifestos. At the top of the page there is some Latin text on a scroll, *Sub umbra alarum tuarum Jehovah* (under the shadow of your wings Jehovah); this same inscription concludes the *Fama* of 1614 ensuring the link to this text. Immediately beneath this the four-lettered name of God appears three times in Hebrew letters between two wings.

Below this are two men, one in an attitude of prayer behind which can be seen some alchemical equipment and the other at work with an anvil flanked by the instruments of science and natural philosophy. The alchemical term for this is *Ora* and *Labora* (prayer and work). On the left of this pair is a text in German that reads:

*'Here is clearly expounded all the skill of the whole world, all Art and Science at the same time. But seek first the Kingdom of God and then contemplate this matter and take note carefully of everything.'*

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The text on the right says:

*'If you understand and follow my feelings, you will never desire anything else, and like myself you will be content and ask little of the world's misery. And I know how to maintain myself in this and no money nor goods shall be lacking to me.'*

Flanking the centre are two female figures, each between two columns. Above one is the name 'Physiologia' and above the other, 'Theologia'. Physiologia is holding a flaming heart with wings in her right hand while in her left there is symbolically a rose, a feather quill pen and a Latin cross. Above her it says (in German): *'This I hold for my radiant joy.'* She stands for the inner work that the individual experiences on earth. On the right, Theologia holds in her right hand a heart with Alpha and Omega emblazoned upon it and her left hand has a ruler (labelled *The Art of Nature*) and a compass. She represents the spiritual influx streaming into the aspirant. The text above her reads: *'God's word which remains in eternity.'*

The book title and sub-title text is set central to the page. Notice that the author qualifies 'Rosy Cross' with the word 'Christian'. He also uses the term 'Zoiles' for those peddlers of wisdom 'who don't understand':

*The Mirror of the Wisdom of the Rosicrucians.*

*The Detailed Unveiling of the College and Axiomata of the specially illumined Fraternity of the Christian Rosy Cross to all those desirous of and expecting Wisdom and to the further confounding of those who don't understand (Zoiles) and to their inextinguishable shame and mockery.*

*Theophilus Schweighardt Constantiensem.*

*With the Privilege of God and Nature, not to be overturned in Eternity, 1618.*

Below the book title there is a graphic encapsulation of the initiate's life. This appears to be that of Schweighardt himself, since there is a heart depicted with the initials 'T.S.' upon it. A mountain can be seen rising from the open sea of ignorant opinion, (*Pelagus opinionum*). This is surmounted by a wreath of roses encircling a cross, inside of which says: *'I am practised in this.'* On the left of this an inscription reads: *'Behold Reader what stands before thy eyes. This is my true counterfeit, my life and my whole position, whereby my name will be known. In this sign is my name.'* Immediately below this a ship is sailing toward the Rose Cross. The hand of God appears from a cloud, holding angelic wings to guide its course.



At the bottom there is another inscription that says, 'because of which (whereby) you will be first in the Kingdom of Heaven' (*Quarite primum Regnum Coelorum*).

Flanking this scene and at the base of the two columns there are two inscriptions in German. The one on the left reads: 'Unless you understand my true teachings, you will never understand another book.' The text on the right says: 'I have explained it so clearly and brought it before your eyes with figures.'



## Introduction

Schweighardt begins by formally greeting his reader:

*'I, Theophilus Schweighardt Centralleanicus with the blessing of the times, herald of the Divine - Magical, Physical - Chemical, Triune - Universal Philosophy with the Grace of God, revealed to the unworthy, wish to all those who have been granted by God to contemplate my "Sophy speculum oculis intelligentiae" peace, joy and constant prosperity from the glorious Father of Light reigning through the generations.'*<sup>3</sup>

He then tells of his 'astonishment' over the state that mankind has come to in its preoccupation with worldly things. 'Look at and observe this age that is ending' he warns with echoes of the eschatological sentiments expressed in the *Confessio Fraternitatis*. He continues to lament the vanity of Man and says that even for his own faults, he cannot, as a Christian, ignore his neighbour and 'refrain from expounding [his] Pandoram' (his philosophy) with 'figures' (illustrations). He exhorts the reader to study and examine what he has to say and become pious and God-fearing.

He next addresses the Rosicrucians by way of his 'brother and friend', giving thanks for showing him the work required, the 'especial secrets' confided to him since the publication of the *Chymical Wedding*. It appears that Schweighardt has reciprocated by sharing his 'pansophy' (universal wisdom) with this friend, who has advised him further. He is so moved by the affection and love shown to him, that he offers this tract as a gift to his brother and assures him that he will be forever the 'author and refuge of [his] thoughts'. This is further qualified, after deriding church and secular authority, by his prayer that his pansophy might be united with the sacred truth of the Rosicrucians.

## CHAPTER 1

The author calls this:

*A Brief but Thorough Description of the Collegium of the Fraternity, Highly Illumined by God, of the Rose Cross.*

Schweighardt begins by painting a picture of the seeming frenzy for knowledge concerning the Rosicrucians. Frankfurt, Leipzig and particularly Prague are mentioned where travellers attempt to gain information from booksellers, print-makers and art-dealers. Even those seekers in high authority (the better

educated) 'are [being] led astray by false brethren'. His motive for producing this tract is clear. He writes:

*'In order to avert such evil and the misfortunes that spring from it I have resolved to place the oft named Collegium and its statutes openly before all the world and right before all eyes in various languages, and so hopefully to prevent these terrible errors.'*

Only those truly devout men will find the brethren he says, not the false purveyors of wisdom, the greedy or the worldly-wise. To facilitate this the author directs the reader to study his accompanying figure (see next page). A wheeled and winged castle tower dominates this. Schweighardt says:

*'There is a building, a great building... everywhere visible, but hidden from the eyes of men...but heeded by few because [it] appears...old and well-known to the mind of the mob who are ever heedless and seekers after things new...This is the Collegium ad S.S. of the Rosicrucian Brotherhood...Oh how many men go unknowing and without understanding through all the rooms, all the secret hidden places of this palace, unseeing, uncomprehending, worse than a blind man, because they have not been sufficiently prepared and made worthy. He who hath ears let him hear.'*

He also gives the reader a concise commentary to accompany the figure.

If we look at this building in the centre of his figure we can see how these thoughts have been graphically portrayed. Its wheels and wings tell us that it is to be found everywhere and yet at the same time, nowhere. In each of the four turrets there is a person holding a shield in one hand, bearing the four-lettered name of God, and a quill-pen in the other. The shield acts as a defence against the criticism of the ignorant, while the pen allows the fraters to put right the 'errors' wrought by the same. The entrance has the words, 'come [admittance to] the worthy' (*venite digni*) above it and is flanked by a rose and an equal armed cross. The drawbridge can be seen partway down accompanied by the words, '[only] if it pleases the Gods' (*si diis placet*). Looking upwards, through the left window a man can be seen staring at a globe, while through the right one there is some alchemical equipment and a rose sitting on a table. Above these windows are the words, 'Jesus is everything to us' (*Jesus nobis omnia*).

An arm waving a sword appears out of the left side of the tower. Along its blade is written, 'be on guard!' (*cavete!*). Just below the hand is the name of Julianus de Campis,<sup>4</sup> of whom Schweighardt mentions more than once in his



Queen. Another glimpse of the *Wedding* can be seen in the bottom left, where there is depicted a man being pulled up and out of a 'well of opinion' (*puteus opinionum*). The two pulleys are supporting a rope coming from the tower. This alludes to the first day when Rosenkreutz dreams of being hoisted out of a dungeon.

Looking at the top of the tower we can see yet another reference to the Manifestos, this time the Fama. Two scrolls that announce the 'Collegium Fraternitatis' and 'S.S.' (*Spiritus Sancti* or Holy Spirit), are placed over a belfry with the word 'Fama' (fame or reputation) astride it. Above this the hand of God appears from a cloud grasping a connecting line, thus supporting the College. The winged name of God in Hebrew, JHVH, in this cloud again relates to the concluding words of the *Fama*, 'under the shadow of your wings Jehovah' (*Sub umbra alarum tuarum Jehovah*).

Passing by the tower in the foreground are two figures, one on horseback (the nobility), the other on foot (the common man). Both are oblivious to this hidden college and are looking elsewhere. The figure kneeling in supplication on the right, however, has seen this inner castle and 'acknowledges [his] ignorance' (*ignorantiam meam agnosco*) while holding the anchor of hope. Above him there is a man falling from a hill. Next to him are the words, 'hasten slowly' (*festina lente*), warning us to take time in developing our inner spiritual self.

To the left of the tower we can see Noah's Ark resting on what must be Mt. Ararat. Schweighardt produces an interesting analogy here between the symbolism of the Ark and that of the tower. Both represent a new beginning of spiritual development. This parallel is taken further when we compare the two birds sent out from the Ark (as depicted here) with those sent out by the College in the form of two winged letters. The one on the left above the Ark reads 'Julianus de Campis', while that on the right above the falling man says 'our T.S.' (*Nostro T.S.*). This is Theophilus Schweighardt himself.

Again to the immediate left of the castle is a house with a Latin cross protruding at an angle from an upper window that has the word 'sign' (*Note*) next to it. The words, 'through much dividing of the facts' (*per multa discrimina rerum*) are placed vertically here too. The author wants to draw our attention to the spiritual decline of the established church that he derides in his text.

Finally, we see in the sky two stars radiating light down to the suspended figures of a man holding a serpent (on the left) and a swan (on the right). This refers to an astronomical event that occurred in 1604. In that year two novae appeared in the constellations of Serpens (of which Johannes Kepler, the well known astronomer of this period, observed and recorded in *De Stella Nova*, 1606) and Cygnus. These events are also referred to in the *Confessio* (1615): 'Yea, the Lord God hath already sent before certain Messengers, which should testify his Will, to wit, some new Stars which do appear and are seen in the Firmament in Serpentario

and Cygno, which signifie and give themselves known to everyone, that they are powerful Signacula of great weighty matters.' <sup>6</sup> Significantly, it was this same year that was associated by contemporary writers with the founding and symbolic opening of the tomb of Christian Rosenkreutz.

In Schweighardt's commentary it is clear that the author has been practising what he preaches. He says: *'Follow me, imitate the birds as in my figure, fly in the free air, go gently.'* He emphasises the danger of developing too quickly. *'There is no peril in delay, but in haste.'* he says and advises the reader to,

*'walk with a stick, for thou who art not ready today shall be so one day, for not all the day is evening, and what is not to be hoped for today shall yet come to pass. Do thou only what thou canst and thou shalt be... released from the flood of ignorance.'*

In concluding this chapter Schweighardt draws on the authority of Thomas à Kempis<sup>7</sup> and exhorts us to read his works, for in them:

*'thou hast the art so worthily and beautifully that they are worth setting in silver, gold and precious stones and guarded as thy highest treasure. If thou canst and doest this, thou art more than half a Rosicrucian.'*

It would be hard to imagine a better graphic illustration of the Rosicrucian Brotherhood than the one that Schweighardt presents us here. Combined with its accompanying text he makes it plain that the College is not a physical entity, but that it is the summation of the wisdom of the ages and to be found inwardly. Each of us has the potential to develop spiritually and the beginning of that quest is to search within ourselves by embracing his 'pansophy'. Only those that are worthy can find the Rosicrucian College and tread the path of the adepts before them.

## CHAPTER 2

Schweighardt entitles this part:

*Ergon et Parergon Fraternitatis Typice*

(The Work and Secondary Work of the Fraternity, in the Figure).

In this chapter the author promises to go further and reveal enough of the practical method of the Rosicrucian Order that the reader need not consult upon 'the writings [of] all and sundry' such as the 'peripatetics, stoics, the Ramists, Lullianists, Paracelcists, and what more of that ilk'. He wishes to steer the reader

from the many authorities that abound in this 'literary empire' and proceed 'in a Rhodo-staurosotaphic manner', that is to say as a Rosicrucian. He makes it clear that it is the intention of the Rosicrucian Order to bring all knowledge (truth) together and correct the errors that have taken a grip of different authorities over the centuries.

In order that the individual may bring this about, it is essential that he humble himself before God. He instructs the aspirant to 'cast out utterly all cursed *philautie* (love of self), and go with thy thoughts into thyself, into the inner man, and contemplate the remaining sparks of divine goodness'. He is reinforcing the general theme of inner development that he presented in chapter one. He further advises the aspirant to find strength in God for the task that he undertakes and not to trust to his 'own forces and faculties'.

Schweighardt anticipates his critics and before they accuse him of 'singing the old song about knowing God and thyself', he answers them by saying how much importance the brothers have for each individual human being, and that his repetitions are for the benefit of the seeker that he might not fail in his quest. He also wishes to make clear that the Holy Scriptures of the Bible are the foundation of the Fraternity and that by ignoring them the seeker is in danger of losing God. In order to prepare further for the inner work (*ergon*) he again directs the aspirant to the writings of Thomas à Kempis as he did in the previous chapter.

'Now thou descendent from the heights and betakest thyself among the creatures and Magnalia of God to serve thy neighbour', he continues. This is part of the outer work (*parergon*) to be undertaken and 'the more widely it is practised the better is its effect'. He then directs the reader's attention to the figure where all the 'theory' is displayed. He says:

*'Contemplate my figure properly and well, the most important thing is hidden therein and it is impossible to indicate it more clearly...let this figure be highly and well recommended to thee, observe it, contemplate it, examine it not once but often, for there is nothing included in it in vain, but can be seen by our open eyes...'*

If we now turn our attention to this figure, we can see immediately that it is dominated by a hill, upon which stands a tent. The four-lettered name of God appears in Hebrew (JHVH) on the top of this tent and inside there is an alchemist who is in communion with God (*cum Deo*). Astride this tent is the word *Ergon*. This is Schweighardt's term for the inner work (Spiritual Alchemy) that the initiate performs, and describes well the scene that is depicted here.

The lower part of the figure has two scenes. These are set at the foot of the hill framed by two cave-like entrances. The one on the left shows a man wading through water, which the author uses to portray the vast sea of the unconscious-

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ness. He is holding a pot and spoon in either hand. The pot represents the consciousness, which is filled by dipping the spoon into the water. He approaches an open book with the emphatic command, 'work!' (*labore*) displayed upon it. Behind the initiate is a wooden tub, partly filled with falling rainwater, in which clothing can be seen half immersed. The washing of clothing here, symbolises the process of purification of the soul of the individual through his labours.



The scene on the right represents the work of Physical Alchemy by which the seeker might arrive at 'Nature through the Art' (*Arte Natura*). We can see all manner of equipment, including a furnace. The figure standing here appears to be that of the author, since the initials 'T.S.C.' (*Theophilus Schweighardt Constantiensem*) are above his head. We also see the re-appearance of the four-lettered name of God, following the hermetic maxim 'as above, so below'. This figure is holding an alchemical flask to his heart in a characteristic Rosicrucian pose, demonstrating some success in his work.

Central to the whole illustration is the winged, female figure of *Sophia*, anchored to the physical realm by a column upon which it says 'hence (by which comes) wisdom', (*hinc sapientia*). She represents the spiritual potential of the aspirant, which is reinforced by the depiction of the solar and lunar energies flowing into her and giving rise to the slowly evolving spirituality of the initiate, symbolised by the child in the womb. It also demonstrates the integration of the dual male and female aspects of the seeker. This relates to the *parergon*, or physical work, of the individual.

Schweighardt successfully encapsulates the process and method of attainment in this figure. He calls it his 'methodicum speculum' (mirror of the method). In it he demonstrates that the path of initiation is a threefold one involving Soul, Mind and Body, each having to be worked at to unite them.

He says:

*'Use the figure as an aid, and whether thou straightaway gettest the long desired treasure into thine arm and power, so be mindful at all times of this: O Jehova thou gavest, may the praise be unto thee.'*

With further characteristic humility, Schweighardt continues:

*'...if my true-meaning request with the present figure should reach thee...make do with the figure until either conversation by word of mouth or other means of further instruction...be given thee.'*

## CHAPTER 3

He calls this:

*Mirror of Art and Nature – the Whole Science of the Brotherhood.*

This section deals with his *Pansophia Rhodo-Staurotica* (universal wisdom

of the Rosicrucians). He illustrates this in the accompanying figure, urging the reader to study it closely. This graphically portrays the nature of the universe and indeed the whole of creation in diagrammatic form that is not entirely in agreement with Christian religious authority. In order to placate his critics he emphasises that what he has 'revealed herein and uncovered, goes neither against God nor Nature...' But, says Schweighardt, if the seeker is worthy enough, that which is hidden in Nature through God's omnipotence, may be seen and understood as if in a *mirror*. This is the highest point of attainment in human knowledge. He qualifies this further when he says:

*'The sign of thine erudition will be a calm and peaceful conscience, contempt of all pride, and self-love (philautos), compassion on the poor, love of God and thy neighbour, hatred of the world, longing for eternal life, and all such divine virtues.'*

He warns, however:

*'[that] as long as any one of their counterparts are allowed to remain in thee, thou mayest not think that the Virgin Sophia will take pity on thee and allow thee in time to enter her pleasure garden; as I myself (so that thou mayest know it) am not yet by any means perfect in my person, and human frailty and especially the devilish self-love gives me all too much pain and hindrance.'*

Schweighardt sets about his discussion of his *Pansophia Rhodo-Staurotica* by quoting the first verse and chapter of John the Apostle.<sup>8</sup> He emphasises its message when he says that the Logos or Word has existed from the beginning and will remain so for eternity. He calls it 'the Sun, the eternal, the perfect triad, *sacratissima monas triade ligata* (this most hallowed unity binding the three) in the upper sphere: from him is the life, the art of light and knowledge of all things in so far as it is granted to man in this life to explore...' This is an allusion to cabalistic theory and the association of the Christ figure to the central sphere of Tiphereth. The use of such veiled language while preventing esoteric knowledge from falling into the hands of the 'unworthy' would also stem any criticism that may be levelled against him from religious authority.

He warns that a new era is close at hand and that mankind needs to amend its ways and life, acknowledging God, and 'go towards the brightly shining Sun with a calm conscience', with thoughts of the Divine and not of gold. He speaks against the authority of the universities and their bickering as they argue the points of Aristotelian or Platonic worldviews that ultimately give rise to shallow truths. What they require is direct experience of nature and God. He does not,

however, wish to prevent the teaching of past authority, only to correct where such is in error, and this by the 'light of nature' and 'God's help' through the universal wisdom of the Rosicrucians. This, he says, is the beginning of 'Pansophic wisdom'. He then makes one of the most important statements in this work and one that aligns itself particularly with Rosicrucian thought:

*'God the Almighty, after having, as already stated, created in the beginning heaven, earth and all creatures, set the same under the dominion of man (as his image), intending for him as well as for the whole universe a future perfection, and so implanted in each and every creature a hidden divinely working force, by means of which all creatures might be sustained in their being and in their growth. This is called Nature, a rule and guide for all art, a handmaid of God and mistress of all human artifices, a mother of all animals, vegetables and minerals, a bright shining of divine flames.'*

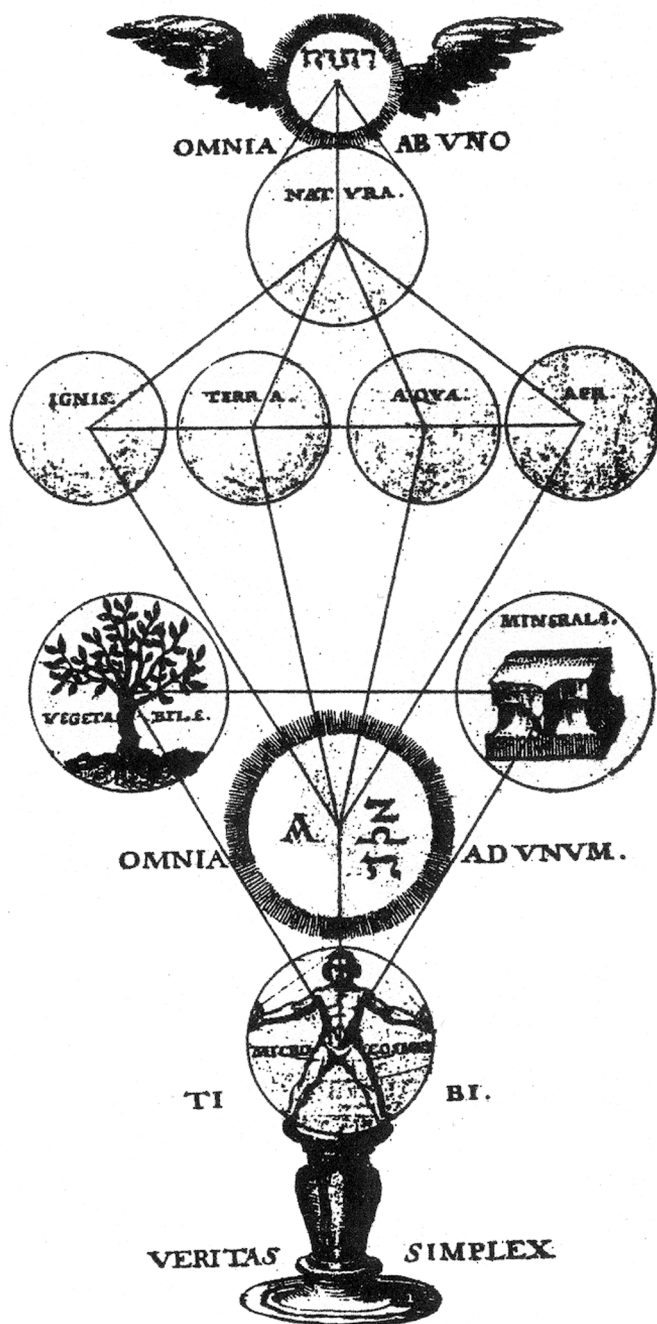
His third figure (see next page) demonstrates this 'divinely working force' issuing from the godhead and represented by a winged fiery globe with the four-lettered name of God engraved upon it. We can see that it forms the sphere of *Nature* immediately below this, which in turn then produces the four elements of fire (*ignis*), earth (*terra*), water (*aqua*) and air (*aer*). Following the classical formula, Schweighardt states that they mix appropriately together 'as it pleases God' and ultimately give rise to the *Sun*. He describes this as the *sperma* out of which everything has its secondary origin. This is the 'one perfect triad, the most precious monad triply bound, in the lower sphere' of which the whole world is dependent upon.

We are also reminded of the Christian overtones here by observing the Greek letters of *alpha* and *omega* accompanying this sphere and his former comments concerning his association of the *Sun* with the *Word* or *Logos* (Jesus Christ) in the opening verse of the gospel of John. As a fiery sphere (echoing the godhead above) this also represents the mediating divine force that sustains the world. So we see, surrounding this sphere, the three principal kingdoms of *animal*, *vegetable* and *mineral*.

If we examine the figure further we will observe that man is represented as a *microcosm* of the universe. This shows, as the author says in the text, that since we are in the image of God and that all things come from God, *omnia ab uno* in the drawing (all [comes] from the one), everything that has been shown to the reader in his tract culminates in man on earth. It follows, then, that 'pansophic perfection' is implied in the axiom '*Know thyself*'.

Schweighardt explains further when he states that man is composed of two parts, a visible body and an invisible, imperishable body. The one is prone to

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human nature and frail, while the other is precious and divine. By knowing oneself, that is by understanding the inner self, the aspirant approaches the Godhead and ultimately reunites with the 'Archetype', God Almighty, *omnia ad unum* in the drawing [all [returns] to the one].

Schweighardt once more invokes the authority of Thomas à Kempis when he speaks of what is noblest and best for the reader.

*'The best is the soul's perfection which comes about when we recognise the inner man...This is the Ergon, the preliminary work, the greatest and foremost art and science of not only the Brethren of the Rose-Cross but also of all Christ-loving men.'*

He comforts the reader that if he is sincere and follow the ways of a brother of the Rose-Cross, one will eventually appear to him whether by writing or by encounter. There is not one place in Europe, he says, where there is not a brother hidden. He continues:

*'But if thou wilt take my writing aright thou shalt also proceed haply to the Parergon, for I have given thee instruction as far as it behoves me; more I cannot do, more I may not do...therefore take it in truth and goodness and be mindful that thou has a little script but a great work before thee.'*

Notice also that he embraces the microcosmic sphere of man with the Latin word '*tibi*', which means *to* or *for* you; the gift that God has given us. At the base of the figure of what looks suspiciously like the pedestal for a scrying crystal, a medium by which the initiate might gain knowledge of hidden reality, are the words 'the simple truth' (*veritas simplex*).

## Conclusion

Looking at the tract as a whole, even a casual scrutiny would reveal that it is written in a different fashion to that of the three preceding manifestos. Much of it is in accord with Rosicrucian principles and given the title it is not surprising that we find this. Some modern scholars see it as a fourth Rosicrucian Manifesto, although it is not clear from the text if Schweighardt, himself (Daniel Mögling), is a Rosicrucian. Judging from so much inside knowledge he presents it is likely that he was. He does imply in the text that he is constrained from saying more, either by church authority or from the secrecy that he is bound to within the Brotherhood.

The increasing emphasis placed on individualism since the advent of the Reformation is apparent as he exhorts the reader to apply his own judgement rather than deferring to authority, although it would be difficult to imagine the common man of the time understanding what it is saying. Firstly you need the ability to read and, secondly, a certain familiarity with the way he presents his figures. He also uses Latin in some of his phrasing and in the illustrations that only the educated could understand (the original was in German). It could be argued, however, that by reforming authority, the utopian ideal could be realised. Even so, its clarity to those that could comprehend it is self-evident.

There is an element of Calvinism<sup>9</sup> in his writing, particularly with his emphasis on the role of the *Word* in sustaining a continuous creation (without which everything would revert to nothing). The Aristotelian view of nature as having intrinsic powers is not presented here either. Instead, he portrays it as a medium by which the divine force can act in the world. His concern over the universities and their preoccupation with philosophical concepts, not to mention the proliferation of 'false' teachers is strongly evident too. Like his contemporary, Francis Bacon, he wants to place *Divinity* (receiving the Light or wisdom of God into one's heart) over that of *Philosophy* which is subordinate to it.

The motives of the writer are clear throughout this work. Not only does he wish to impart his *Pansophia Rhodo-Staurotica*, the universal wisdom of the Rosicrucians, but also to invite the reader to embrace it as a way of life. He sees it as the true path to God, where other religious authorities have failed. By doing so though, there is a certain danger and he admits that he has been harassed 'on account of [his] beloved pansophia'. It is evident in his writing that Schweighardt aspires to the rehabilitation of society and that ideal of a utopian world as espoused in the Rosicrucian Manifestos.

### Endnotes

1. See: [http://www.aim25.ac.uk/cgi-bin/search2?coll\\_id=3578&inst\\_id=13](http://www.aim25.ac.uk/cgi-bin/search2?coll_id=3578&inst_id=13)
2. The description of the title page has been adapted from Adam McLean in his introduction to Donald Maclean's English translation of "Speculum Sophicum Rhodo-Stauroticum" in the *Hermetic Journal*, No. 25, 1984.
3. All quotations from Maclean's English translation, *op.cit.*
4. Julianus de Campis appears to be a pseudonym of whom no one has made any firm identification. However, there are two candidates that point to his possible identity. The first nomination is the Dutch inventor, engineer and innovator Cornelius Drebbel (1572-1633), suggested by the Augsburg physician Karl Widemann (d. 1638) in his *Sylva scientiarum*, an important source for our knowledge of alchemists and early Rosicrucians, which he composed between 1610 and 1630. Another more recent intimation is from Susanna Åkerman in her *Rose Cross Over The Baltic* (Brill, 1998)

## -- COMMENTARY --

wherein she associates Drebber with the 'moving castle of Julianus de Campis' (p. 17). The second candidate appears to be much more likely; this is one Julius Sperber (c.1540-1616), a Rosicrucian apologist, identified by Christopher McIntosh in his *The Rosicrucians* (p. 32) as a 'probable' (Weiser, 3rd revised edition 1997). This is reinforced to a degree by Sperber's work *Echo der von Gott hocheleuchteten Fraternitet, des löblichen Ordens R.C.* (Echo of the God-Illuminated Brotherhood of the Venerable Order R.C.) of 1615. He presented himself as a true Rosicrucian and even went so far as to call himself the spiritual father of Rosicrucian thought. This was based on a treatise he had written in 1596, eighteen years before the Rosicrucian Manifestos were published, which called for the foundation of a brotherhood to foster the ideals espoused by the Order, although it wasn't published until 1660. (see: <http://www.ritmanlibrary.com/2012/09/an-extremely-rare-amsterdam-edition/>)

5. A Letter was inserted in the edition of 1616 of the *Fama*, by de Campis which said: 'There is no assembly joined together in a place', to which was added: 'We reside in a monastery which the father built and called Sancti Spiritus. We live joint there, wearing a clothing which hides us, in the medium of trees and forests in fields and a quiet and well-known river. With beyond there is a famous city where we find all which we need.' (Sédir, *History of the Rosicrucians*, 1973)
6. English translation (from German) of *The Confessio Fraternitatis* by Thomas Vaughan, 1652.
7. Thomas à Kempis (c.1379-1471). His famous work, *The Imitation of Christ*, has been a major influence on mysticism since its publication in 1418. He was a proponent of the teachings of the Devotio Moderna School founded by the Dutch mystic Gerard Groote (1340-1384). It may be noted, interestingly, of the similarity between the pseudonym Julianus de Campis and the name Thomas à Kempis, suggesting that the name 'Campis' may have been chosen for this reason.
8. 'In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning' (John Ch.1 v.1, *New International Version*)
9. The Protestant religious system developed by Jean Calvin (1509-64), sometimes equated with Puritanism.

Text source: The Alchemy Website  
*<http://www.levity.com/alchemy/schweig.html>*



# The Mirror of Wisdom of the Rosicrucians

1618



Theophilus Schweighardt

Translated into English by Donald Maclean

## ENGLISH TRANSLATION

*by Donald Maclean*

Through the mediation of the Elohim...

*I, Theophilus Schweighart Centralleanicus with the blessing of the times, herald of the Divine - Magical, Physical - Chemical, Triune - Universal Philosophy with the Grace of God, revealed to the unworthy, wish to all those who have been granted by God to contemplate my 'Sophy speculum oculis intelligentiae' peace, joy and constant prosperity from the glorious Father of Light reigning through the generations.*

Dear brethren and fellow labourers in God, it is for ever the greatest cause of astonishment by what wonderfully contrary and world-loving opinion the majority of human creatures have landed in an incurable desperation, for they cannot recognise the salvation that hovers before their eyes and the final reforming of their errors, but they withstand all the grace and mercy of God. Look at and observe this age that is ending, contemplate the manifold businesses and affairs of mankind which are for the most part vain and of no account, not to mention public calumny and infamy, upon which may God have pity, in high and low degree. All this has so much got the upper hand that instead of being punished it is held more in esteem than godly virtues and heroic deeds. Oh vanity of vanities. Oh depraved human nature! My heart would leap from my body every time that I contemplate this miserable condition of such seeming joy; and though I know myself much too puny and in need of help to ward off this evil by my own person I cannot in Christian love ignore my neighbour and refrain from expounding my 'Pandoram' with figures which have been published for the same reason; and from revealing the much desired Collegium, Lodge, or Dwelling of the highly praised Rhodostaurotic (Rosicrucian) brotherhood and their true philosophy, the 'fidelibus, pansophiae, studiosis' to the end that mankind be wakened from its sleep of sin, and with freshly opened hearts, with heads bared and bare feet, go joyfully towards the newly rising sun and salutifero Heliae. Wherefore loving brethren in God, nature and wisdom, receive and mark this my faithful instruction, read it and examine it earnestly, and you will find what many thousands have desired from the beginning but what few have found. So be you pious, God-fearing, compassionate, well-doing and silent, otherwise this wisdom that is here made public and laid before your eyes in a manner that could not be brighter will not only shut up your

treasure and close its storehouse but will turn to mockery, offence and shame. But thou, God-loving brother and friend, who wast named in the title somewhat obscurely, wilt know thyself through thy manifold experiences and promises made unto thee brought unto me in other ways, thou shalt have this Christian, godlike and nature-politic 'Speculum Sophicum' as thine own gift and to thine honour as a lover of its content and one dedicated to the salvation of the faithful. And this all the more because in the past two years thou hast shewn thyself to mine unworthy self in such fashion by confiding to me thine especial secrets that I cannot but think thereon without astonishment and a corresponding brotherly affection. For thou, O brother, didst offer to hear my pansophy, thou hast shewn me the way of my work, thou wast, art and shalt be in eternity the author and refuge of my thoughts.

And although the Theonic generation of vipers have dared to set obstacles in the way of some of our departed societies and brotherhoods by unexpected means and ways, and have undone them for the cursed intention of outer appearance, I shall nevertheless hope and trust that thy humanity and thy superior understanding will ascribe to me more belief and confidence, when I speak with an open and candid spirit, than other 'Zoili' with their despicable calumnies. If thou doest this, thou mayst expect something greater and more worthy in the coming year while contending thyself with the present proffered writing which, as I have said, is in thine honour, friendship and brotherliness, with the prayer to God the Almighty that he will unite it in thee with the 'Pansophica studia in centro Sacratissmae Alethiae'.

Given on the 1st March 1617 from the Musaum Centralleanicum.

## SPECULI SOPHICI UNIVERSALIS

### CHAPTER I

*A Brief but Thorough Description of the Collegium of the Fraternity,  
Highly Illumined by God, of the Rose Cross.*

It is not unknown to me, true-hearted reader, with what great appetite yet for the most part with what vain hope information is sought concerning the Collegium, Lodge, and Dwelling of the far-renowned Rosicrucian Brotherhood by persons of high and low rank hitherto. For hardly a day goes by in Frankfurt, Leipzig, and other well known places, and particularly in the city of Prague, without ten, twelve or even twenty different kinds of person attempting to gain information

from art-dealers, booksellers and print-makers etc., not to mention other people of high authority who seek after the aforementioned Collegium with zeal and earnestness, and yet are so cheated and led astray by false brethren that it were better to be silent than to bring people to mockery and disadvantage in their public dealings. In order to avert such evil and the misfortunes which spring from it I have resolved to place the oft named Collegium and its statutes openly before all the world and right before all eyes in various languages, and so hopefully to prevent these terrible errors. Know therefore, brother who lovest God and art, that according to the announcement of the brethren although the incorporated gathering of all Rosicrucians does not take place in one particular place, nevertheless a true-hearted, devout and upright man can easily and without great trouble come to speak with one of the brethren; I say a devout and upright man, but not a gross and high-faluting Thraso, a gold-greedy Ardelio, or a worldly-wise Authophilus.

And now thou askest, how shall I come thereunto? Attend unto what Iulianus de Campsis says in his epistle: 'I wandered through many kingdoms, principalities, domains and provinces; I turned towards the sunrise, noon and evening and finally towards midnight etc.' These words will explain the Collegium clearly enough unto thee and it helps but little if thou wander through all kingdoms and seaport towns and art not worthy to receive. Study my figure, Serpentarius and Cygnus have shewn thee the way thirteen years ago to the Holy Spirit and have not the blessed videamini called unto the brethren? What shall it avail thee if thou comest with unwashed hands and a mind desirous of money? Little can the ringing of the bell or blowing of the horn help thee, and even though thou seest the gates open before thee thou mayest not enter, for thy name stands not written there, for thus it is written: 'Come ye who are worthy. Thou however must be an unworthy Christophilus though thou beest a Christophilus.' Therefore the fraternity shall bethink themselves of Jehova, their leader, rather than give thee a reply. Shall we be moved? even let us be moved - that is an evil message. If that should happen thou shalt certainly either miss the Collegium or if thou art not content with this and wilt climb higher against all will, thou shalt sing the paenitere (penitence) in the dirt. Therefore hasten slowly. Pray, work and hope. If God pleases by many distinctions of things. At last. Thou seest that the Collegium hangs in the air, where God wills, he can direct it. It is moveable and immoveable, constant and inconstant, it relies upon its wings and wheels, and though the brethren call the 'venite' with sweet trumpets, Iulianus de Campus stands with the sword, and thou must undergo his examination, wherefore beware. If thou pass not the examination and hast a bad conscience neither bridge nor rope shall avail thee. If thou comest high, high shall be thy fall, and thou must die and spoil in the pit of errors and opinions. Follow me, imitate the birds as in my figure, fly in the free air, go gently. There is no peril in delay, but in haste. Let the dove fly from thine

ark and seek out the land. If she bring thee an olive branch be sure that God has helped thee, and thou shouldst in turn help the poor. But if the dove stays away without a sign then go into thy herb garden and feed thyself meanwhile upon the lovely herb 'patientia' (in so far as it has been planted in thy garden), but beware, as thou lovest thy soul, of the weed 'desperation', for although Iulianus says: 'He who is not ready today shall be less so tomorrow' which is to be applied to presumptuous heads who would break into wisdom against the laws of God and nature - may the thrown dice fall! This I say: walk with a stick, for thou who art not ready today shall be so one day, for not all the day is evening, and what is not to be hoped for today shall yet come to pass. Do thou only what thou canst (as the aforementioned Campanus says) and thou shalt be in his good time released from the flood of ignorance.



There is a building, a great building lacking windows and doors, a princely, aye imperial palace, everywhere visible, but hidden from the eyes of men, adorned with all kinds of divine and natural things, the contemplation of which in theory and practice is granted to every man free of charge and remuneration, but heeded by few because the building appears as bad, little worth, old and well-known to the mind of the mob who are ever heedless and seekers after things new; but the building itself is so precious, so delicate, artistic and wonderful in its construction that no wealth, gold, jewel, money, goods, honour, authority or reputation in the whole world can be named which is not to be found in that high reputable palace in high degree. It is itself so strongly fortified by God and nature, and preserved against the onslaught of the ignorant, that even though all the mines, cannon, battering-rams and petards and such recently invented military devices were used against it all human endeavour and toil would be useless and in vain. This is the Collegium ad S.S. of the Rosicrucian Brotherhood, this is the royal, nay more than imperial palace of which the brethren in their 'Fama' make mention, herein are hidden the inexpressible costly treasures and riches - let this be a sufficiently lucid account thereof. Oh how many men go unknowing and without understanding through all the rooms, all the secret hidden places of this palace, unseeing, uncomprehending, worse than a blind man, or as the saying goes, as a donkey on a bagpipe, because they have not been sufficiently prepared and made worthy. He who hath ears, let him hear.

It is not possible to speak more clearly, but it is possible, and unfortunately more than common to twist the meaning of the words. Try it at your peril. I vow to thee by the salvation of my soul, that what I write and describe here is from no presumptuous or deceptive intent, but from a true and well intentioned brotherly heart. But not long ago I was taken by a person of rank in an imperial city who had written about the Fraternity in friendly fashion, and was heard by the judges not without some despite to mine own person; and nothing was made of it than of a philosophical display and a figment of the printers just for the benefit and trouble of bookworms, so you can see how such societies are discovered and unexpectedly disappear again so that no more is heard of them just like the people on the first of April. O uncomprehending man 'phy tibi tuisque?' thou think that the brethren have nothing else to do than to call upon thee with writings, beseeching thee and supplicating thee? Nay, if thou wilt not prepare thyself and adjust thyself to the signs of favour already given, thou hadst better leave it alone - herein use thy senses. I tell thee in truth, whereas the brotherhood was once in being and growing, it exists now, and there are such a number of well intentioned 'collegari' (members?) (God be praised) that they do not need thee nor thy like calumniants, stay behind the stove lest the hairsplitting 'philosophia' will cudgel thy lofty reason, and thou seest no more therein than buffoonery, barrel-organ, low songs and other such shameful verses, which serve only to bring some mon-

ey into the booksellers' bag. Nevertheless all and sundry who hitherto have dealt with the writings of the brethren (as they must confess themselves) have suffered little harm from them, which in no way detracts from their innate, intrinsic and essential authority, but happens only by accident; and in this another benefit is hidden than can be got by a coarse intellect and perception, but I go too far.

As far as the Collegium is concerned, I know no more than this: Look about thee and pray earnestly to God and thou shalt certainly find it. The brethren are nearer unto thee than thou thinkest, whosoever thou beest, wheresoever thou art, good or evil, high or low, poor or rich, near or far, and yet they are no 'ubiquitists' or devil's artists, but Theosophi. I beg thee for God's and thine own salvation's and advantage's sake, only follow, thou shalt not regret it, for thus it is if I may bring the Collegium to light in a few words to the advantage and profit of many erring persons, and beg the same heartily they will seek it in vain and they should cease from their quest, for if they are not worthy, it will not avail them as I have already said, neither blowing the horn, nor ringing the bell, nor knocking and yelling, neither writing nor travelling, for thus it must be. Moreover it is not necessary that thou go into much danger, for it must be a mean place where no brother has been within four weeks (consider my wheel in the figure) the same brother knows and recognises the thoughts better than thou canst shew him, therefore only be calm, still, place thy hope in God, pray unto him without ceasing, hearken unto and read diligently his word and ponder it in thy heart. From my heart I speak: go into thyself, put all worldly things behind thee, contemplate the two old theological works of Thomas a Kempis of 150 years ago, follow after them, in them thou hast the whole art so worthily and beautifully that they are worth setting in silver, gold and precious stones, and guarded as thy highest treasure. If thou canst and doest this thou art more than half a Rosicrucian, and soon the 'Magnalia macro and microcosmica' will be found; and I will assure thee that a brother will appear in person to thee. It seems wonderfully incredible, but I beg thee, as thou lovest thy soul and thy salvation, follow the two aforementioned more than costly little books as much as thou canst, and contemplate besides with diligent study the 'Parergon', and I assure thee, thou shalt find the Art and Collegium, and this is the only way, for else there is no avail to seek the palace, for it is not and yet it is.

*Seek not, in vain is all thy toil,  
Mark now what I inform thee here,  
If thou doest it, and followest my teaching  
A brother will soon be with thee.  
Write not, thou hast then proved thyself,  
With prayer hast been admitted to the school.*

## CHAPTER II

### ERGON ET PARERGON FRATERNITATIS TYPICE

(The Work and Secondary Work of the Fraternity - In the Figure)

#### Outline

Now that we, in a true-hearted mind, have made public the Collegium, and by means of divine help so far demonstrated that hopefully the same may bring to many that labour no little profit and advantage, we shall now, in so far as is permitted to us, take the matter further in hand and reveal faithfully the Axiomata and Conones breviter of the above mentioned Rosicrucian Order. But herein the well-meaning reader, desirous of art, shall so know how to comport himself that instead of proceeding in a Rhodo-staurosophic manner (as he should) he will avoid browsing without understanding upon the writings, all and sundry and without discrimination, of the peripatetics, stoics, the Ramists, Lullianists, Paracelcists, and what more of that ilk, and posing as a monarch of this literary empire (of which such antisophic heads there are now plenty to be found); but he will be mindful that the intention of the highly laudable fraternity is wholly and totally set - as the writings of the above mentioned and other authors stand to be mildly (mildly I say) corrected - on holding the concordances against one another and bringing them to the centre of truth in a pansophic globus. In order that this may be brought about it is imperative that thou first empty thy heart before God, thy Creator, and as St. Paul enjoins, examine all thy human dealings, especially thine own possessions, and cast out utterly all cursed 'philautie' (love of self), and go with thy thoughts into thyself, into the inner man, and contemplate the remaining sparks of divine goodness: to God thy merciful Father (in whom all wisdom has her source) call fervently beseeching his grace and support; that he may be helpful to thee in the difficult work which thou hast undertaken, and know thyself too small and weak for it, and bethink thee as soon as thou trustest to thine own forces and faculties thou takest a step upon the right pansophical general road.

I know now that many who read this my brotherly admonition and the recently published 'Pandoram' will hold this against me; thinking to himself: 'Thou hast promised before in thy 'Speculo pandoram ante publicata' to explain thoroughly, but all thou dost is to go on singing the old song about knowing God and thyself.' To him I give this answer: 'If only thou knewest, dear brother, how much store the work of the brethren sets not only on thee as a philosophus, but on all and every individual human being thou wouldst not take exception to these my repetitions; other words I cannot use unto thee in this, only the 'Parergon' as



thou shalt hear more extensively of:

The Holy Divine Scripture is the fount and fundament of the fraternity, neither what thou buildest upon it shall ever fall: yea they shall bring humanity to the sustenance of life, but the Theosophi prefer to hear, curing the soul before the body. Imprint this firmly on thy mind, else is all further toil and work in vain, thou shalt lose work and reward if thou lose God. Consider thine own salvation and let this Ergon be acceptable unto thee, and then in the following 'parergi' thou shalt progress the more happily in understanding. More I cannot say unto thee of this, but if thou desirest more information concerning this fundament and preparatory work, thou shalt find more thereon in the aforementioned little books of Thomas a Kempis, for the author in the same book does nothing else but teach thee to practise this work rightly and well, and so it may be called his golden writing, well and truly a fount and origin of the Rhodo-staurotic teaching. Hoc de priori.



Now thou descendent from the heights and betakest thyself among the creatures and Magnalia of God to serve thy neighbour. In this is all learned wisdom and philosophia which hitherto has been practised by many hundreds and right little understood and brought to a happy conclusion. Is this parergon general or special? The more widely it is practised the better is its effect, and so it shall be spoken of here next. Thou shalt see its theory in the figure on the page: His father Sun (which Trismegistus says), Mother Moon; he bore the wind in his belly, his nurse is the earth. This is the matter and subject of our philosophy or of our general physiology, which are provided by time and occasion not by money. For this thou needest no wishing-cap or bag of fortune, nor special art or athletic speed, but only time and place. Contemplate my figure properly and well, the most important thing is hidden therein and it is impossible to indicate it more clearly. No father would place it more clearly before the eyes of his son than I have done before thee, wherefore I beg and enjoin thee (lest thou desire aught more useful and profitable to find in this): let this figure be highly and well recommended to thee, observe it, contemplate it, examine it not once but often, for there is nothing included in it in vain, but can be seen with our open eyes, that thou mayest boldly believe, for I am not here as a deceiver but as a brother and friend, wherefore I have not minced my words) but spoken everything freely, openly and roundly, against the will and good opinion of many.

Twofold is the matter. One comes from heaven, the other out of the earth. How little and bad dost thou appear unto the children of men, how precious however to him who understands. If thou wilt mark it, I have told thee enough, more I may not say, draw back O Harpocratis, however much I should like. If God has helped thee so far, doubt not, though it may go forward but slowly, nature will obey thee (but on the bliss of thy soul bethink thee and use it not other than a parergon, otherwise it would be better for thee if thou hadst a millstone round thy neck and wert sunk to the bottom of the sea) and open unto thee her lovely art and treasure house. As far as the Operation and Practice is concerned, because the same are clear and distinct with both old and new, they are repeated without trouble in this 'Methodicum speculum'. Use the figure as an aid, and whether thou straightaway gettest the long desired treasure into thine arm and power, so be mindful at all times of this: O Jehova thou gavest, may the praise be unto thee.

And here we should speak of the Physiologia generalis from which the specialis is derived. But because at the present time on account of dangerous misuse it would appear inadvisable to bring it into the public, if my true-meaning request with the present figure should reach thee, art loving reader, that thou mayest make do with the figure until either conversation by word of mouth or other means of further instruction may be given thee. Phy: saeculo! in quos incindimus annos.

## CHAPTER III

*Mirror of Art and Nature - tam Naturantis, quam Naturatae  
the Whole Science of the Brotherhood.*

Hitherto we have specially treated of the Collegium, Work and Secondary Work (the Ergon and Parergon) of the highly to be praised Rosicrucian Brotherhood. But so that the true-hearted Philopansophus may have some information, and may not complain of the author's work, it seemed good to us to treat of what has been already mentioned in the foregoing work but not dealt with in detail. Therefore we shall repeat the matter in this third chapter as in a short compendiolum. May thou, O Reader desirous of art, give thine attention to the following figure, because in it are hidden many useful and highly necessary things, so shalt thou serve God and thou shalt not be able henceforth to thank the author enough, in so far as thou regardest thine advantage and salvation, nor desirest to misuse such divine Magnalia. Know however, O God-loving man, friend and brother in Christ, that what I, the author of this little tract, have in good faith revealed herein and uncovered, goes neither against God nor nature, but on the contrary is so much favoured of them both that all human efforts were too puny to overturn it in all eternity. It is not just an empty human trifling, or my own facile invention, but the eternal and only naked philosophical truth itself, which God the almighty creator of all things has implanted in nature from the beginning, and which right up into these our times has been preserved in sundry Christ-loving people in wonderful fashion: the greatest things though hidden to the examination and human cleverness may through the omnipotence of the Creator's goodness be resuscitated in the rational soul as divine sparks and flames. When thou apprehendest this aright like as in a mirror, bethink thee and believe firmly that thou shalt attain the highest point of human knowledge in this life happily, and wilt have satisfied thy mind so desirous of art. The sign of thine erudition will be a calm and peaceful conscience, contempt of all pride, and self-love (philautos), compassion on the poor, love of God and thy neighbour, hatred of the world, longing for eternal life, and all such divine virtues; but as long any one of their counterparts is allowed to remain in thee, thou mayest not think that the Virgin Sophia will take pity on thee and allow thee in time to enter her pleasure garden; as I myself (so that thou mayest know it) am not yet by any means perfect in my person, and human frailty and especially the devilish self-love gives me all too much pain and hindrance. But I have to thank God my merciful Father that through his grace and Holy Spirit I have climbed so high in my pansophical studies that I should not wish to exchange for it great riches and treasures of this world, and I hope also to be not too far from the goal (and I mean with the Ergon, not the parergon, that the things of

-- THE MIRROR OF WISDOM --

others mean nothing to me) and may God grant me his grace in the future.

In order that I may not keep thee too long, gracious reader, so in God's name mark my speech, and imagine to thyself that it be no other than if thou wert hearing it from thine own father, for I desire thy harm less than my soul. Pray God the almighty Father of all wisdom, that he grant thee his grace and support herein, that thou mayst progress through God's visible help (for human power is all too slight for this). Fall with me therefore upon thy knees (mock not) and call to the creator of all things, setting all human affairs, frivolity and profitless thoughts behind thee, in the following words:

*'Lord Father of all wisdom be gracious unto me poor sinner, illumine my heart to see thy wonders, and take from me all human frailty, that I may know thee and thy Magnalia in strong faith and true confidence, that I may understand the sparks of thy goodness which thou hast bequeathed, and that I may be useful to and understanding with my neighbour, for the sake of Jesus Christ thine only-begotten Son, who together with thee and the Holy Ghost ruleth, liveth and overshadoweth from now into eternity. Amen. Amen. Amen.'*

Quod igitur foelix faustumque esse velit

TER - MAX : Mundi MONARCHA.

Here begins auspiciously  
THE PANSOPHIA RHODO-STAUROTICA

By God the Almighty established herein from eternity unto the world,  
and graciously reserved for the sons of the blessed generation.

*Rouse, rouse thine ears  
Whosoever hath ears to hear with, let him hear  
Whosoever hath eyes to see with, let him see  
Whosoever hath a tongue to speak with, let him speak  
And proclaim the almightiness of the All-highest.*

'In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.' John 1.

This Word is the first that has been hereunto from eternity and again shall remain in eternity, without beginning and end, no thing before him, no thing after him, all things out of him one and alone. This is the Sun, the eternal, the perfect triad, sacratissima monas triade ligata in the upper sphere: from him is the life, the art of light and knowledge of all things in so far as it is granted to man in this life to explore, in short this is the highly-blessed God Jehova, the first creator, beginning, fount and origin of all creatures and Magnalia, so as the human being may wish and think of him; from him alone come riches, honour, favour, authority, skill, wisdom, health, strength and eternal life. Whoever has this has everything in him, for he Jehovah our God is almighty and an inexhaustible source of all that is good. Whoever obeyed him before the Fall need never be in care for wisdom, just as Adam suffered no lack and was free of doubt; and we his descendents would have been given the same form if the so cursed devilish Philauti (which our ancestors called the snares of the devil) had not come up behind us, and so obscured the divine eternal shining of light (alas may God have pity) that from those brightly shining flames hardly a few little sparks are left up to this last time that is coming to an end, whereby the long awaited rising of the Holy Gospel that alone imparts bliss, and the revelation of the Son of God shall finally dispel that darkness, the beams of divine wisdom shall shine forth more and more, and hopefully soon kindle the last fire to consume the godless world and with it the stubborn hearts of those wandering in error and perilous labyrinth, who have often seen the Parergon, and because of that same darkness did not desire to comprehend the shining of the eternal divine light.

We, however, who now see the grace of God near at hand, should open our hearts, and amend our ways and life, receiving the good news with joy, and go towards the brightly shining Sun with a calm conscience and thoughts of God (not thoughts of gold). We, I say, ought to seek the little spark of divine omnipotence which has been hidden for so long, and the Pansophical Concordances which have been concealed for so many hundreds of years up till now, with earnestness and Christian zeal, and not remain sworn the whole time to slavish human opinions which are for the most part in every respect erroneous. Bethink thee, dear son, of the nature of our study, and I will proceed a little. Go to the universities, academies, gymnasia, whithersoever thou wilt, thou shalt not find aught else than useless and vain quarrelling, unnecessary questions on the meaning of this or that Aristotelian, Platonic or any other philosopher's texts, many hundreds of disputations over doubtful things, from which thou wilt come out knowing no more than before, and rarely shalt thou find a matter really and truly elucidated to its kernel. There they do not enter into experience of nature or reasoning of the mind and the senses, but for the most part it is what this one or that one says, and that is right and must stay right even though it drives nature back - may the professors and doctors forgive me, I do not speak of them all but of the majority -

though they would deny that they do it to win praise. Be that as it may take thou timely advice. I do not forbid Aristotle, Hypocrates, Ramus, Paracelsus or such like, but only where they err I would not approve, but correct such error with the light of nature by means of God's help: herein is to be found the first beginning of Pansophic wisdom. If thou askest, who teaches me such correction? I answer, if thou wilt and desirest and follow the advice of good-hearted and true people then read this our Pansophia Rhodo-staurotica briefly outlined often and diligently which further declares:

God the Almighty, after having, as already stated, created in the beginning heaven, earth and all creatures, set the same under the dominion of man (as his image), intending for him as well as for the whole universe a future perfection, and so implanted in each and every creature a hidden divinely working force, by means of which all creatures might be sustained in their being and in their growth. This is called Nature, a rule and guide for all art, a handmaid of God and mistress of all human artifices, a mother of all animals, vegetables and minerals, a bright shining of divine flames.

This Nature is understood by human reason (which is directly inspired solely and only by the Creator) (for the spirits or intelligences will not be communicated here for certain reasons). All the things that Nature operates and does happen and are ordered by four of the same handmaids or rather four kinds of matter which are and are called the four elements of all things, fire, air, water and earth (concerning the special matter of the sky and the stars we shall be bounden to no one) out of whose appropriate mixing and contemperation all things have their second origin or as long as it pleases God their indefinite continuation, not however to be understood as directly and immediately, as believed by many hitherto, but through seed and a soil (medium) according to the twelve little chymical tracts which constitute no mean prelude to my pansophic studies: thus the four elements give birth out of themselves by the stimulus of Nature sperma or seeds which are cast into the centre of the earth and there elaborated and transformed by different kinds of adaptations, and this sperma is the Sun, the one perfect triad, the most precious monad triply bound, in the lower or sublunar sphere, out of which secondarily everything has its origin, in which all health, strength, wealth, treasures, skill and goods of the whole world are to be found dependent; and the *Physiologia generalis*, which has already been mentioned, treats of these. He who knows this will soon grasp the particularia. In the previous figure it is so plainly and clearly set before the eye that it is impossible to write it more clearly.

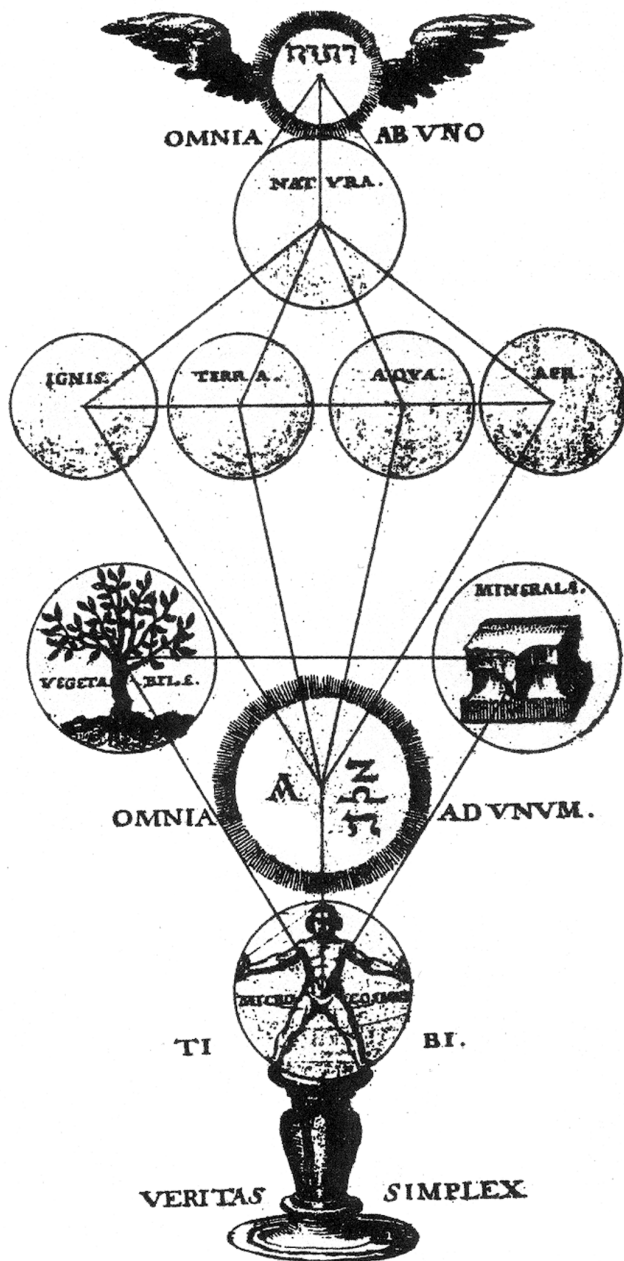
This sperma divides its creatures out in three principal kingdoms, in animal, vegetable and mineral, and is found in each one although thou and others may read otherwise in the writings of the philosophers, but mark that everything which thou hast seen hitherto and contemplated comes together in thyself as in one centre and image of God, for all things are from one, and all things go to one,

whence comes the same 'Know thyself', 'Know thyself' I say, and so thou shalt come to pansophic perfection, which (that thou mayest be truly informed) proceeds as follows:

Man is composed or made up of two parts, the visible transient body and invisible, imperishable soul. The more the latter is like to be of glorious, precious and divine nature, the more its perfection is to be regarded as high and great, and so we become released from our human nature and frailty, and are reunited blissfully with our Archetype, God the Almighty, we die away from the evil godless world and are new-born into the heavenly blessed Jerusalem. This is the most blissful and best art which human understanding may apprehend. Of this Boetius writes: it is a great crime that we do not love the best - and he says rightly and truly - the best should be the dearest, and this love should not regard profit or unprofit, furtherance or harm, win or loss, praise or blame, or spite, or any of these things (as our Thomas a Kempis says), but what in truth is the noblest and best that must be our dearest, and that for no other cause than that it is the noblest and best. The best, however, is the soul's perfection which comes about when we rightly recognise the inner man, and contemplate his sin and impotence, be mindful of God's mightiness and mercy, put behind us all human thoughts, commending unto him all things, obey his will, hallow his name, pray, praise, call upon and glorify him without ceasing. This is the Ergon, the preliminary work, the greatest and foremost art and science of not only the brethren of the Rose-Cross but also of all Christ-loving men. To the eyes of the worldly-wise it seems slight, but they will find with ruth how glorious and precious this treasure is, which is no other than the perfect treasure of which St. Paul speaks (I Corinthians 13). When the perfect shall come, the partial shall cease. This perfect is a being that contains and comprises everything in him and in his being, without which and outside of whom no true constant being is, in whom all things have their being, for it is the being of all things and is in himself unchanging, unmoving, and yet changes and moves all things (Acts 13). But the partial or imperfect is that which arises from the perfect, and in which it has its origin and goes forth like a splendour and a shining flowing from the sun or a light, and is formed into whatever it may be, and is called creature or imperfect and among these imperfect things there is nothing perfect. And here is to be noted that the created soul of man has two spiritual eyes; the right eye can see into eternity, and the left eye can see into time and creatures. To recognise the difference between what is better or less, and what shall best give the body life and maintain it, that is the Parergon.

Now mark, even as much as the soul (as already mentioned) is more glorious than the body, so is the superior Ergon more glorious than this afterwork the parergon, and know and bethink thee, if thou shouldst fail in the first, thou shalt never come to the latter. Mark also what our dear brother a Kempis further

-- THE MIRROR OF WISDOM --





says. These two eyes of the human being may not practise their work together at the same time, but when the soul looks into eternity with the right eye, the left eye must refrain from its work and not look at the creatures, but keep itself as if it were dead; but if the left eye is practising its work looking outward into time and dealing with the creatures then the right eye is hindered in its contemplation (of man is to be understood) and in its Rhodostaurosophic experience, above which there is nothing more blissful in the world, namely thus:

Look first with the right eye into eternity, know God thy creator and thyself, beseech him for gracious sustenance and for the forgiveness of thy sins, - this is the one and foremost thing - and keep thy left eye shut the while. Afterwards climb down from the mountain and look with thy left eye (but with the right eye maintaining its precedence) into time and the creatures. Look first at Nature at what is possible for it (and that thou canst learn as well from experience and by thine own eye as from good and error-free writings which have partly and partly not yet published), then the elements and how they operate through it, the sperma, and then the three different kingdoms of Nature, mineral, vegetable and animal, and then therein finally thyself again, whence thou mountest up again to God the Almighty, thy Creator, contemplatest his mercy and remainest thus in the globe of truth, contemplating with inward pleasure God and his creatures, yet all the while casting thy left eye no further than thy body's needs and thy neighbour's obligations require.

Behold, dear Christian, this is Pansophia Rhodo-staurotica, this is man's highest perfection in this world, wherein (as already stated) all treasure, riches and skill is hidden, outside of which and without which there is nothing on the surface of the earth. All theological acumen and spirituality, all justice of the law, all medical healing, all mathematical subtlety, all ethical, political, economic practice, all metaphysical, logical, rhetorical, grammatical finesse, in sum all that a man may speak and think is contained in it, only how and in what way it is not necessary here to paint as it were before the eye and so offer any ill-disposed person the instructions and occasion to misuse it in the forgetting of honour.

But to any one who means well and is Christian, and with whom the Ergon goes from the heart, I will give my sincere advice. Let him not grudge a little money, but buy at the booksellers the oft-mentioned little book of Thomas a Kempis, read it and re-read it often, and order his life as humanly possible accordingly, and if he does this from his heart, a brother or such like will soon present himself (as was stated in the first chapter) either in writing or orally to him with the Par-ergon. Let him not weary the while, but let him wait in patience, hope and quiet silence. Praise be to God the brotherhood against all expectation goes mightily forward, and I do not believe there is a place in Europe where at least one brother if not more is hidden, but it is not yet time to cry out and write about it abroad on account of certain motives and causes. But if thou wilt take my writing aright

-- THE MIRROR OF WISDOM --

thou shalt also proceed haply to the Parergon, for I have given thee instruction as far as it behoves me ; more I cannot do, more I may not do, yea I bethought me before I revealed this, and it had never come about, had not a faithful good friend with Christ-loving earnestness and zeal held me to it insistently for some time ; therefore take it in truth and goodness and be mindful that thou has a little script but a great work before thee. For further information concerning this (for further speaking is forbidden until a later time) consult the attached figure whose truth cannot be paid for with all the goods of the world.

To this belongs the figure of the cup.  
Hereafter the tree of Pansophia.

Resolution to the God-loving and Art-loving Reader.

Behold now, gracious reader, I write to thee little of what thou shalt receive in future and of what thou mayest expect from the Brotherhood, but if thou understandest this then thou understandest more than if thou hadst imagined thou hadst all the writings of the philosophers (without exception) at thy finger-tips.

What wonderful judgements will be made of my writings I know and understand beforehand, but little I care.

*'Let each man write what pleases him, my work is not affected thereby;  
and whether it is held in high or low esteem, what I have written once  
I will write again.'*

Nevertheless I have often been in great danger and pestered on account of my only beloved Pansophia, but how much I seek thereafter my writings show. Whosoever will not be instructed may remain who he is, for I remain who I am ; and let the noble symbol of Theophrastus be highly commended unto thee when he says : Let him not be another's who can be his own. Verily, verily, let this be a brotherly warning unto thee : begin not higher than thou trustest to accomplish. I remember the time when I thought myself fortunate when I was in high authority and esteem, but I revoke, I revoke. Nay, nay, I desire this no longer (thus speaks the innocent studiosus and can content me a while with much less. From youth up I have been pregnant with greater pansophic thoughts (though my ill-wishers say I have dreaming of the devil), and I have through God's help proceeded not to the end but a long way, and I trust to serve my neighbour and myself in time with this, but that I should boast, be that far from me, for I cannot boast of aught save my own weakness and knowledge of God - and a good wine needs no label or certificate - for it speaks for itself, nor is it necessary to cry the pansophical precepts and method far and wide. If thou understandest and art devoted thereunto thou

-- ENGLISH TRANSLATION --

needest not much enjoiner. Why should I not be content that I have no particular gain from this, but what I do, I do for the sake of the common good and Christian love. God the true Father of all wisdom grant his grace and Holy Spirit through Jesus Christ the true and right Brother of the Cross, and may he haply continue the reformation which has truly begun. Amen. Amen. Amen.

TIBI NON NOBIS

